

judge or divider, but our place is always a refuge for any who fleeing from wrong and oppression, especially from being into slavery. We protect all such who come to us without question. And our rights are respected, both by the Faguese and the natives."

A HEATHEN CEREMONIAL.

Mr. Read, of Sakanjimba, reports an attempt on his part to the ombala or capital of the Ondulu country, a long day's ride to the north from Sakanjimba. On reaching the ombala he found that the people were about to observe the obsequies of the old chief, and the inducting of the new one into office, and the people on all sides were coming to attend the ceremonies. Mr. Read says:

I saw and learned much about the heathen ceremonies connected with these events. The practical knowledge of heathen tradition, which is gained by actually living in the midst of it all days, is a great advantage. I witnessed most of the heathen performances from the time the crier of the dead chief warned the people to secure their animals and their children during the ceremony, lest some might disappear. The widows of the chief commenced their wailing on the third night before the funeral, continuing it until the corpse was buried in the chief's compound, and the new chief, after previous consultation with the old chief, had taken from it the keys of the chief's enclosure as the insignia of his assumption of royalty. The power of the superstitions of slavish superstition is appalling. There seems to be no respect for the native life, social or religious, but what is connected with fetishism. It was a privilege by conversation, or singing and speaking, to make known the better way—to tell of the one who alone is able to break such bonds, who alone has the power of life and death. I had personal talks with the chief and his resident counsellors, and many of the chiefs from the out-districts. On the two Sunday mornings I was there I held services before the chief and old men, and a large company. I was accompanied by one of our Christian lads, and together we held daily services morning and evening in the compounds of the ombala, taking them by turn. These took for the most part a conversational phase, and many an opportunity was thus afforded to explain and apply the truth which could not have been otherwise occurred. After the ice was broken the chief and old men were very friendly, and when I announced on leaving that this was but the beginning of many such visits from myself or my good side, the message was received with evident interest and pleasure. It is not unlikely that the substance of the Gos-